



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

---

truth: from the language of nature, the language of reason, and the language of conscience.

XXX. The essences of all morality: instruction, reason, and conscience.

#### BARDIC TRIADS.—RELATING TO LANGUAGE \*.

The three indispensables of language: purity, copiousness, and aptness.

The three ways, whereby a language may be rendered copious: by diversifying synonymous words, by a variety of compounds, and by a multiformity of expression.

The three qualities, wherein consist the purity of a language: the intelligible, the pleasurable, and the credible.

The three supports of language: order, strength, and synonymy.

The three correct qualities of a language: correct construction, correct etymology, and correct pronunciation.

The three uses of a language: to relate, to excite, and to describe.

The three things, that constitute just description: just selection of words, just construction of language, and just comparison.

The three things appertaining to just selection: the best language, the best order, and the best object.

The three dialects of the Welsh language: the Ventesian or Silurian, the Dimetian, and the Venedotian. And it is allowable in poetry to use all of them indiscriminately, agreeably both with the opinion and authority of the primitive bards.

---

### THE WISDOM OF CATWG †.



#### HIS EXCEPTIVE APHORISMS.

There is no truth except that, which it is not possible to vary.

There is no equity but that, which cannot be dispensed with.

There is no good but that, which cannot be improved.

There is no evil but that, which cannot have its worse.

---

\* These Triads are selected from the number given by Mr. Owen Pughe in the Preface his Edition of Llywarch Hên's Poems. On some future occasion the Editor may have it in his power to present his readers with the whole of the Bardic Triads in a systematic form.

† Arch. of Wales, vol. iii. p. 14.

---

There is no worst save that, from which no one good is derivable.

There is no fitness but that, which it is not possible to distort.

There is nothing distorted but that, which cannot be fitted.

There is nothing complete but that, wherein a defect is impossible.

There is no defect save that, from which no one benefit can be procured.

There is no benefit but where a contrast is not possible.

There can be no contrast except to evil.

There is no contrast to evil but God.

There is no God but he, than whom there can be none better.

There is nothing which cannot have its better, save the best of all.

There is no best of all except love.

There is no love but God ; God is love.

---

## BARDIC PORTRAITS.

### ANEURIN.

ALTHOUGH Aneurin was not a native of that part of the island, which is now called Wales, still the language in which he wrote, and the affinity of the stock, from which he was descended, with that of the Cymry fully entitle him to be numbered amongst their ancient bards. Accordingly he has ever been claimed by the Welsh as forming a part of that constellation of genius, which shed so much lustre on their literary annals during the sixth century.

Aneurin of Flowing Muse, as he has been called, and whom the Triads denominate also Monarch of the Bards, was one of the sons of Caw ab Geraint, a chieftain of the Ottadini, who occupied that part of the kingdom now called Northumberland,—a people, as above observed, of kindred extraction and speech with the Cymry\*. Our bard was, most probably, born about the close of

\* The Ottadini were perhaps descendants of the Lloegrwys, who, according to Triads viii. and ix. translated in the last number, settled in the northern parts of the kingdom. The Welsh name was Gododini, or Gododiniaid, implying the inhabitants of a region bordering on the coverts, whence the Romans formed their Ottadini, by rejecting the initial letter, and whence too Aneurin took the name of his poem.